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THE Quakers Pedigree:

OR, A

DIALOGUE

BETWEEN A

QUAKER,

AND A

IESUIT,

Who at last become Reconciled, as (holding in a great measure) the same Principles;

WHEREIN

Is shown how the Mystery of QUAKERISME was first Hatcht by the JESUITES: By what Arts, and for what Design it was set on foot in *England*; And by what means it hath been propagated since, and is still defended.

With their Contrivance for the Carrying it on for the Future.

Nimium ne Crede Colori.

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12, BISHOPSGATE WITHOUT E.C.

Jeſuit.

SIR! You are happily met; perhaps you may have forgot me, 'tis ſome year ſince you and I were acquainted abroad; however I am glad to ſee you well.

Quaker. Plainly Friend, I do not as they ſay, remember thee very well.

Jeſ. I had the happineſs, formerly to be in your Company, when you were in Flandres; Do you not remember me, in the Engliſh Colledge there?

Qu. Yea, I do remember it now; But I am not glad to ſee thee here, for thou art a *Jeſuit*, one of the Locuſt of the bottomleſs Pit, a Pimp to the *Whore* of *Babilon*; and I defie thee, and thy Acquaintance.

Jeſ. Come, come, keep the Old-man down, and be not ſo paſſionate, let us Diſcourſe a little calmely; what have you to ſay againſt our Religion?

Qu. Say? I ſay thy Religion is Sorcery, Abomination, and Witchcraft; the Light Eternally condems thee, and thy Generation: I witneſs thee to be the Beaſt, to whom the Plagues of God are due, and upon whom the wrath of Divine vengeance will fall: Thy *Rome* is *Sodom*, *Babilon*, and *Gomorrah*: Thy Doctrines, Doctrines of Devils, and full of the ſubtility of the Serpent, which muſt be deſtroyed with everlaſting Flames.

Jes. I know thou art liberal enough of thy Canting Rhetorick of Railing, and you do well, very well, to make use of it to others: But, *William!* we are more your Friends then you are aware of; we have a kindness for you, hold the same Opinions for the most part, and indeed are your very Fathers, and the Tutors that first taught you your Principles.

Qu. Thou, hold! thou teach us? Thou are a drunken Slanderer, a malicious Conjurer; 'Tis a wicked lye, spawn'd by the Devil in the very Abyss of Hell.

Jes. You may say, or think what you list; But if I do not evince it to be a real Truth, let me never come to be Provincial of our Order, but be Indicted at the *Old Bailey*, and hang'd at *Tyburn*, as an unparrallel'd Example of *Jesuitical* Ill-lucke: And first of all, pray tell me seriously, what think you of the Scripture?

Qu. They are a dead Carnal Letter, meer Paper, Inck, and Writing; and those that make them their Rule, walk by their own Fancies, and Imaginations.

Jes. Why, la you there now? we say the same to a very tittle: 'Tis a dumb Guide, *Atramentarium Evangelium*; a dull Inky Gospel, we call it; And therefore since we both agree so well in this first point, to deny that to be the Rule, let us hear, where you do place the Judgeship, or determing Power, in matter of Faith?

Qu. In the Light, which is the Spirit, from whence all our sayings, and writings, about Religious matters, proceed.

Jes. Very well; But how shall any thing pretended to proceed from this Spirit, in any individual Parson, or more that seem disagreable to the mind of others, be tried?

Qua. * By Judgement given by the Spirit, in the Elders and Members (or general Representative) consistent with the Doctrine of Ancient Friends, whose Determination is Infallible; and if any refuse to obey, and requiesse therein, they are to be reputed as Heathens, and Infidels.

* *See a Testimony from the Brethren, signed by* Whitehead, *&* 8. *more of their chief Men.*

Jes. Excellent right! Now we begin to come within Ken of one another; For this upon the whole matter, and at bottom plainly amounts to as much as our Resolving, all Power into the *Pope*, and a Councel: For we suppose as well as you, the Light, that is, the Spirit of God to be present with our *Pope*, and his Councel; and that thereby

thereby He, and they, have Power Infallibly to reſolve all Religious Controverſes: Wherefore, ſince with you each particular *Quaker*, is to ſubmit to the Light of the Body, though his, or her, particular Light, dictate otherwiſe I ſee not a hairs breadth difference between our Implicite Faith and yours; But conceive it altogether as reaſonable to ſay, I believe ſo, or ſo, becauſe the *Pope*, and the Church believe ſo; As becauſe *G. Foxe*, and the Miniſtry or our Friends believe ſo, or ſo. Nor do I doubt, but our Traditions are of as good Authority. and ſignify as much as your Doctrines of Ancient Friends.

Qu. Thou reaſoneſt abſurdly in the Spirit of Fleſh, and confound'ſt thy ſelf in the Eternal Abyſſe of Creaturely Darkneſs; for beſides this particular, thy Church is an Idolatreſs, worſhips Images, uſes Croſſes, ſays Prayers in a Language People do not underſtand, &c.

Jeſ. Come, come, the buſineſs here too, will prove as broad, as long between us: for if ſhe ſet up Material external Images: you ſet up an Idæa, or an Internal Image to Idoliſe, and attribute Divine Honour to a Created natural Light: If ſhe uſeth Croſſes, you uſe more Croſsneſs, and no leſs Superſtition, in placing Religion in little Garbs, and ſullen Phraſes, &c. But as for praying in an unknown Tongue, I wonder you ſhould be offended, ſince not long ago, when one of your Friends, a *Dutch* VVoman, that could ſpeak no *Engliſh*, came over, you admitted her to ſpeak publiquely amongſt you; and declared, though none of you underſtood what ſhe ſaid, that yet you received great refreſhing by it. Our Prayers are directed to a Power that underſtands not only all Languages, but the deſires of each individual Heart, before they are formed into words: but certainly the Clatter of a Paper-mill, or a fit of Muſique on the Gridiron, and Tongs might have been; if your Friends had thought fit ſo to fancy, altogether as Edifying, and refreſhing, as this ſilly Fro's Canting, in *Hogan Mogan Gibberiſh.*

Qua. Alas! poor Ignorant Man! The Divine Light, Power, or Spirit inwardly manifeſted, is the one Tongue to the Children of the Light; But thou ſaidſt, that we received ſome of our Doctrines from thy Church, wherein doſt thou mean?

Jeſ. Your opinion of Juſtification by works, your Conceit of perfection attainable in this Life, and many more, are but Arrows borrowed from our Catholick Quiver, only a little diſguiſed, that they might not be diſcovered: In brief, ſince you ſeem ignorant of the Pe-

digree, and Original of your own Party, I will snuff thy Light a little, and give thee a true Account of it.

Lux. I will endeavour to have patience to hear thee, if thou wilt not be tedious.

Jes. I will dispatch as compendiously as I can: 'Tis to well known what endeavours we have used, eve since the Reformation, to Reestablish our Religion in *England*; To this end we found it necessary to unsettle all things in Church, and Estate, and therefore having by our Intrigues, and Agents, involved three Nations in Confusion, towards the end of those unnatural Wars: when Religion was all the talk, and every man new modelling it according to his fancy, you may think we were as busie as any, but knowing if we should appear in our true Colour, and plead for down right Popery, we should be universally hated or contemn'd; we therefore assuming the habit of Laymen, and professing several Mechanick Trades, which we had learn'd for the purpose, we subtilely insinuated into the Army, and in several Parts of the Nation (especially in the *North*, as not willing to come at first too near *London*, lest any that had known us beyond Sea, should discover us.) Here we took up several Forms of Religion, and run through the various Professions then in Fashion, but still pretending to a stricter Holiness, and more refined Notions; we at last began to Breath the wonderful Knack of *Quakerisme*, Composed in some measure of the thriving subtilities of our own Society, and the nasty Austerities of other Orders, bottomed upon contempt of the Scripture, before mentioned; As the best preparative Blew to lay a true *Roman* Scarlet upon, when we should think fit; withal Blended with several odd Crochets, and Heresies, so long since exploded, that they now seemed fresh Discoveries, and Virgin Beams of this new Light; And that it might be taken notice of, and reverenced by Credulous well-meaned People, we ordered it to appear, in the greatest shew of Meekness, Innocency, and honesty, an affected plainess in Apparel, and resolute humour of denying Civil respects.

To which we added at first a Phrensical Practice of Raving, which served like *Mahomets* falling Sickness, to stamp the business with a pretence of Inspiration: A few unintelligible Notions of *Jacob Behmen*, and insignificant expressions of some Melancholly Doctors of our own; about Abstractedness of Life, Mental Prayer, and silent waitings

ings for pure Actuations in the depth of the Spirit, &c. Together with endless Repitions, of minding the Light, ſerved excellently for the furniſhing the firſt ſpreaders of it with long Harangues, that were therefore admired becauſe they were impoſſible to be underſtood.

The Deſign being thus laid, and *Quakeriſme* ſown in the *North*, It began to ſpread gallantly; though it was like to have miſcarried in Swadling Clouts, by the too open Imprudence of *Nailor*: but that Sore was ſoon Salv'd, and ever ſince it has thriven amain, to our great Comfort: Who have always in our thoughts, reckon'd thoſe of your Party, our own. Well knowing, that if we can but once unſettle Peoples Faith from a Relyance on the Scriptures, and engage them in ſuch truly Athiſtical Opinions, our buſineſs was half done. For then we can as ſoon as we ſee a fit opportunity, tell them that the Light they have acknowledged, muſt be the Sole Rule. Is not any particular but a general Light: which is nothing elſe but the Catholick Tradition of the Church; witneſſed unto by good Ancient Friends in all Ages that have been found in the Faith. And this Light being thus Infallible whatever it propoſes, All muſt acquieſce therein: And ſo a Door is opened to let in Popery in groſs, and then your Formalities will eaſily vaniſh, being almoſt worn off already; and you will be in all points fit to be received into the boſome of our Mother Church; and to be publickly owned for her Children.

Quak. Plainly, if the *Pope* believes as thou ſay'ſt; I do not ſee but he has great manifeſtation of the Light. And though I do not believe all thou haſt laid down, yet there may be ſomething in the thing; and perhaps our *Friends*, *Parrot* and *Fiſher*, went to *Rome*, not ſo much to Convert the *Pope*, as to fetch Inſtructions: Hõwever, tis not convenient to let any thing of it be known abroad.

Jeſuit. Not for a World; Write and Rail ſtill as furiouſly as any *Pen* can teach you: 'twill give it the better Colour, and keep up your Credit with the People.

Qu. And plainly there was never more need, for our Opinions of late have been ſo pryed into, and expoſed, that moſt ſober People begin to have very ſtrange thoughts of them.

Jeſ. You may thank your own Imprudence for that, heretofore if any did oppoſe or contradict, 'twas held a ſufficient Confutation to Curſe him; and cry, ſilent fleſh: but now of late, ſome of your Flaſhy hot-headed Leaders, will needs in confidence of their abili-

ties,

tice, fall a Disputing & Reasoning; and so expose the tender Cause to the hazard of a Battle: Whereas you might have continued impregnable, as in an Inchanted Castle, if you had but kept that good Resolution, of one of your Party, delivered some time since in these words;

(†) See Smith Catech. p. 93.

(†) *They that would be satisfied concerning us, or our way, must find us and know us in the Principles of Life, where we are, and not in their own Reason, where we are not. Therefore let none reason about us; for there they can never know us, nor come unto us.*

Quak. Plainly that had been the best course, but since we are already Engaged, what is best to be done.

Jesuit. Ee'n bear it out with Huffing; affirming or denying any thing as may make most for your Repute: never stand upon *Yea*, and *Nay*, when your Honour is at Stake, but be sure do it with the highest Confidence, though never so untrue, some body or other will be so good natur'd, as to believe you. He that tells a Lye faintly, bespeaks himself to be suspected. At the same time vilifie your Adversaries, fling Dirt enough, some will stick; Let your words be like the Devils Oracles, capable of two or three Senses: The Art of Equivocation is absolutely necessary at a pinch, and a neat way of Legerdemain no less useful, to pervert an Authors words, and make him speak what you list; and then fall upon him like Lightning for the Absurdity.

Quak. All these are stale devises, our *Friends* are already grown as ready at them as any of your Society: But if thou hast any new Minted Sophistries or Evasions yet never heard of: Thy assistance I judge will come very seasonably.

Jesuit. I have no other at present in my Head, but doubt not but within two or three days to furnish you, for I shall be very glad for the Reasons aforesaid to serve you: and so Adieu.

Quaker. I sha'l acquaint our *Friends* with thy Love.

Fare thee well.

FINIS.